the present day; and by its illusions, it satisfies many of those appetencies of mind which would shrink from gaunt arid grim Atheism. It pictures a fanti "with which the imagination may hold communion, but not of such a holy brig ness as to drive back the spirit with an oppressive sense of demerit. Indeed, can be regarded as no barrier in the way of intercourse with the divinity of t system, for evil is just one of his own developments. Ample arid accommodate it professes to embrace within it all religions, arid actually embraces all dead r< gions; and, like the ancient Roman superstition of the days of the emperors, i tolerant of all religions, always excepting a living arid uncompromising scriptu religion which refuses to enter into alliance with it; just as the emperors ercc temples to the grim, divinities of Egypt and of the other nations that they c< quered, and yet virulently persecuted the Christians. Its fantasies may del* ibr a time the minds of the rich, the idle, and the refined ; but meanwhile th will be a feeling of emptiness and want in the depths of their bosoms; and great mass of practical men will scorn the delusion which would be practised u] them, and rush to a real infidelity or a real superstition, recollecting only one los: learnnd in the school of Pantheism, and that is *,t* fatal habit of excusing mo evil as a step towards good, or as a necessary part of a beneficent development Looking to the present state of the Continent of Europe, it might seem a infidelity, under its various forms, were for a time to be predominant. Franc< not now the only nation in which it has taken possession of the thinking mhi which are always the most influential minds *, it prevails to a greater or less cxt in the majority of the Continental countries. If less sanguine and buoyant, if 1 confident and bold, than immediately before the first French Revolution, it is m cautious and calculating, for it has learned some prudence and policy from reverses. Working silently, and under cover of a respect fur all religions as al true, that is alike false, it is working all the more surely; and its scattered for will at length come to a head, and it will openly proclaim itself, and enter ii] the death-struggle for which it is preparing. But whatever be its tonipor, triumphs, it cannot be permanently successful. The undent superstition Europe, containing as it does the strength of the large portion of truth whic embraces, and all the strength of corrupt Inminn nature besides, will *}w* ibi more than a match for it, and will cornc forth from victory with a bolder fn and claiming a more formidable authority. Is it in the midst of these c»mt< that the truth of heaven, by the immediate interposition of God, is to shine u] our earth, and scatter all error by the brightness of its rising ?

SECT. V.—SCHISM IN THE HUMAN SOUL.

Man is not only not at peace with God—strange and pa

(lexical as the language may sound, he is not even at peace w; himself. There is a schism in the very soul itself.

Two facts here present themselves—the one, that man, by 1 very constitution of his mind, approves of moral good, and <3 approves of moral evil; the other, that he neglects the good a commits the evil. These two facts can be OHtabli*hed an olea as any that fall under the cognisance of the human conscio< uess ; and we must ever hold that the evidence supplied by t